THE

CAMBRO-BRITON.

AUGUST, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

THE TRIADS.—No. X.

TRIADS OF THE ISLE OF BRITAIN*.

XLIX.

THE three Arrant Traitors, who were the cause, by means whereof the Saxons took the crown of the Isle of Britain from the Cymry. One was Gwrgi Garwlwyd, who, after getting a taste for the flesh of men in the court of Edelfled King of the Saxons, liked it so much, that he would eat nothing but human flesh ever after; and, therefore, he and his men united themselves with Edelfled King of the Saxons, so that he used to make secret incursions upon the nation of the Cymry, and took male and female of the young so many as he ate daily. And all the lawless men of the nation of the Cymry gathered to him and the Saxons, where they might obtain their full of prey and spoil, taken from the natives of this Isle. The second was Medrawd, who gave himself and his men to be one with the Saxons, for securing to himself the kingdom against Arthur; and by reason of that treachery great multitudes of the Loegrians became as Saxons. The third was Aeddan the Traitor, of the North, who gave himself and his men, within the limits of his dominions, to the Saxons, so as to be enabled to maintain themselves by confusion and anarchy, under the protection of the Saxons. And because of those three Arrant Traitors the Cymry lost their land and their crown in Loegria: and, if it had not been for such treasons, the Saxons could not have gained the Island from the Cymry.

[This Triad, and the one, that follows, contain the only notice,

* Arch. of Wales, vol. ii. p. 65. Tr. 45, 46.

that occurs in the perusal of British records, of cannibalism being known in the Island. The name of *Gwrgi* implies a cannibal; for *Gwrgi Garwlwyd* is literally the *rough brown dog-man.*—The reader is already acquainted with the history of Medrawd from former Triads*.—Aeddan, here mentioned, is also recorded in a Triad called the "three exterminating Slaughters," as having ravaged the territory of Rhydderch the Generous, the chief of Alclwyd, the present Dunbarton. According to Merddin, a battle was fought between Rhydderch and Aeddan at Arderydd in Scotland, in which the former was victorious. This battle, which has been fixed at A. D. 577, is called in the Triads one of the "three frivolous battles," because it originated about a lark's nest. The name of Aeddan occurs also in the Gododin.]

L. The three men, who were Bards, that achieved the three good Assassinations of the Isle of Britain. The first was Gall, the son of Dysgyvedawg, who killed the two brown birds of Gwenddolau, the son of Ceidio, that had a yoke of gold about them, and they devoured daily two bodies of the Cymry at their dinner and two at their supper. The second was Ysgavnell, the son of Dysgyvedawg, who killed Edelfled King of Loegria, who required every night two noble maidens of the nation of the Cymry, and violated them, and the following morning slew and devoured them. The third was Difedel, the son of Dysgyvedawg, who slew Gwrgi Garwlwyd, that was married to the sister of Edelfled, and committed treason and murder conjointly with Edelfled upon the nation of the Cymry; and that Gwrgi killed a male and female of the Cymry daily and devoured them; and on the Saturday he killed two, that he might not kill on the Sunday. And these three men, who achieved the three good Assassinations, were Bards.

[Triad XLIII, in No. 10, gives a farther account of these three Bards. Triad XXVIII of the second series in the Archaiology, page 13, says, that the birds of Gwenddolau guarded his treasures of gold and silver, instead of the golden yoke. Gwenddolau is frequently mentioned by Merddin in his *Afullannau*, and appears to have been the bard's patron. He fought on the side of Aeddan in the battle of Arderydd, above alluded to, and in which he was slain.—There may be some improbability in the circumstances detailed in this Triad; but it does not therefore follow, that the gross practice it records had no foundation in fact. The vices,

* No. 5, p. 171, and No. 6, p. 201.

monstrous and barbarous as they seem, may have existed, though the manner, in which they were displayed, has been exaggerated.]

TRIADS OF WISDOM *.

LXXI. Three things to which success cannot fail, where they shall justly be: discretion, exertion, and hope.

LXXII. Three things that will be produced by merited and liberal recommendation: the occupation easy, the intellect inventive, and the hope strong.

LXXIII. Three things very good to be possessed of: a house of inheritance, a scientific trade, and privilege from native ancestry.

LXXIV. Three things better than the foregoing: a healthy body, praiseworthy acquirements and qualities, and liberty by claim.

LXXV. Three things better than all those: energetic reason, patient courage, and a clear conscience.

LXXVI. The three demonstrations of the usefulness of knowlege: wisdom, piety, and tranquillity.

LXXVII. Three persons whom it would not be discreet to believe implicitly in what they might say: a man from a distance, a man older than his neighbours, and a man that is volatile and superficial †.

LXXVIII. Three things that appertain to truth; that it signifies not what it may be that ought to be spoken; that it signifies not as to the time, place, or occasion, when it shall be spoken; and that it signifies not what may follow from its being spoken.

LXXIX. The three chief unconcealable traits of a person, and by them he shall be known; the glance of his eye, the pronunciation of his speech, and the mode of his self-motion.

LXXX. Three things that shall not be obtained by loving and coveting them overmuch: praise, easy life, and wealth.

TRIADS OF THE SOCIAL STATE ‡.

I. The three fundamental principles of a social state are privilege, possession, and mutual compact.

* Arch. of Wales, vol. iii. p. 210.

† The original has this clothed in the proverbial phrase of "*maen dros iaen*," or a stone over a sheet of ice.

‡ These are the commencement of the Institutional Triads of Dyvnwal Moelmud, to which allusion was made in the 8th Number, p. 284. The originals may be seen in the Archaiology of Wales, vol. iii. p. 284, and are

II. The three fundamental principles of a social compact are protection, punishment, and pre-eminence, so far as each is beneficial to country and clan.

III. The three privileges and protections of a social state: security of life and person; security of possession and dwelling; security of national right.

IV. Three things, that dissolve the social state: affection, fear, and connections foreign to it.

V. Three things, that confirm the social state: effectual security of property; just punishment where it is due; and mercy tempering justice where the occasion requires it in equity.

VI. Three things, that utterly destroy the social state: cruelty instead of punishment; mercy perverting justice through partiality; and fraudulent judgment where a native or a stranger is debarred of his right.

VII. The three pillars of a social state are sovereignty, the law of the country, and distribution of justice.

VIII. Three duties attached to each of these three pillars: justice to all; privilege and protection to all; and competent regulations for the benefit of the community as to instruction, information, and record.

IX. The three elements of law are knowlege, national right, and conscientiousness.

X. The three ornaments of a social state: the learned scholar, the ingenious artist, and the just judge.

XI. The three proofs of a judge: knowlege of the law; knowlege of the customs which the law does not supersede; and knowlege of its times, and the business thereto belonging.

XII. Three things, which a judge ought always to study: equity habitually; mercy conscientiously; and knowlege profoundly and accurately.

in number 248. The translations, here given, are a part of those left by that distinguished scholar, the late Rev. Peter Roberts, of whom a Memoir appeared in the Second Number of this work, and which he probably intended to produce at the Caermarthen Eistedvodd, if his life had been spared so long. This collection will, perhaps, be published under the auspices of the Institution recently formed in London. The title, given them by Mr. Roberts, was "Law Triads;"—but the original name, *Tricdd Gwladoldeb a Chywladoldeb*, means, in a liberal sense, Triads of the Social State. There are other Triads of Dyvnwal, called *Triodd y Cludau*, more curious, perhaps, than these in their references to the ancient condition of society in this country. These are designed for insertion hereafter.—Ed.

THE WISDOM OF CATWG*.

ORIGIN OF KNOWLEGE.

There is no knowlege but from art:
There is no art but from system:
There is no system but from understanding:
There is no understanding but from exertion:
There is no exertion but from inquiry:
There is no inquiry but from a cause:
There is no cause but from want:
There is no want but from necessity:
There is no necessity but from GOD:
Therefore there is no knowlege but from GOD.

ORIGIN OF VIRTUE.

There is no virtue but from love:
There is no love but from affection:
There is no affection but from pleasure:
There is no pleasure but from sympathy:
There is no sympathy but from meetness:
There is no meetness but from kind:
There is no kind but from sense:
There is no sense but from motive:
There is no motive but from advantage:
There is no advantage but from goodness:
There is no goodness but from GOD:
Therefore there is no virtue but from GOD.

BARDISM.

GENERAL PRINCIPLES OF THE INSTITUTION.

No correct notion can possibly be formed of the early state of society in this island without previously understanding the nature of that singular institution, generally known under the appellation of Druidism, but on which that of Bardism† may more accurately be bestowed. The members of this institution were at once the conservators of the literature, the laws, and the reli-

* Arch. of Wales, vol. iii. 27, 28.
† The Welsh name is *Barddas*.

gion of the country: they were its poets, its philosophers, and its priests. And we are, moreover, indebted to them for such authentic memorials, as still remain to us, of the history of those early ages, in which the system prevailed in its primitive purity. On every account, then, an investigation of the principles and regulations of the Bardic Institution, as they are to be collected from the Triads, and the concurrent testimony of ancient writers, cannot fail to be interesting, and is, besides, connected, in a peculiar manner, with the design of this work.

The subject has, indeed, already undergone a very satisfactory elucidation*; yet the real nature of Bardism is still far from being generally understood. For the most part a bard is considered as being merely a poet, though, in fact, his ancient office was, more properly, that of supreme instructor. Yet, as his maxims, whether ethical or theological, were generally delivered through the medium of song, poetry became an indispensable qualification: and hence the terms, poet and bard, grew in time to be synonymous However, there was, in reality, this essential distinction between them, that while the former was, as the etymology of the name indicates†, a mere inventor of fiction,—truth, and truth only, was the constant guide of the latter. Poets, again, in all countries, and in all times, have been subject only, in their effusions, to their own arbitrary caprice, bound by no laws and unconnected by any mutual ties;—but the bards, from the remotest period, were governed by a uniform system of rules and discipline, to which, not only in the operations of their mind, but in all the actions of their lives, they were obliged to conform, as will appear from the summary view, intended to be here taken, of the general principles of the institution.

Of the origin of this ancient system it is impossible to form any decided opinion, so much is it concealed in the mysterious darkness of antiquity. But in the absence of all positive testimony there has been no deficiency of conjecture. Some have considered Bardism to be coeval with the Pythagorean Philosophy in Greece, and others have not hesitated to trace its founda-

* The best treatise, that has yet appeared on the subject, is that by Mr. W. O. Pughe, prefixed to his Translation of Llywarch Hen. There are also many valuable notices in Mr. E. Williams's "Lyrical Poems," published in 1794. The *Dissertatio de Bardis*, by the Rev. E. Evans, may likewise be consulted.

† From the Greek ποιεω, to make.

tion to the Patriarchal ages *. And, while the doctrine of *Metempsychosis*, which formed an essential part of the old bardic creed, seems to justify the first supposition, the primitive simplicity of the system in general appears more particularly to favour the last. And, if it be true, that the oak was ever an object of veneration among the Druids †, the peculiar regard, in which the same tree was holden by the Patriarchs, and especially in the time of Abraham ‡, serves to point out a conformity of custom, that can hardly be considered as accidental. However, without presuming to determine this point, it is unquestionable, that the establishment of Bardism amongst the ancestors of the Cymry was of very high antiquity. Some of the Triads of Dyvnwal Moelmud §, noticed in a preceding page, as well as the Bardic Triads, comprehending the laws and principles of the institution, collected from the most ancient traditions, are a sufficient proof of this. And, when the authorities adduced by foreign writers are also considered, there can be no doubt, that the foundation of Bardism in Britain was long antecedent to these times, which are commonly called historical.

Among the writers of Greece and Rome, who make any particular mention of the Bardic or Druidical Institution, are Cæsar, Diodorus Siculus, Strabo, Pliny, and Ammianus Marcellinus: and of these Cæsar must be regarded as the most authentic, from having had the advantage of some degree of personal observation. Yet, even Cæsar does not take that full and satisfactory view of the Institution, which a more intimate acquaintance with the languages spoken in Britain and Gaul might have enabled

* Amongst these is Mr. Davies, the author of the "Celtic Researches," who has offered some very judicious remarks in support of the hypothesis.

† The sacred character of the oak amongst the Druids, is particularly noticed by the elder Pliny.—Lib. 16, c. 4. The misletoe is also mentioned by the same author to have been holden in veneration, because usually found in oak groves. Ovid alludes, likewise, to this in the following line.

"'Ad viscum Druidæ', Druidæ clamare solebant."

‡ Allusion is here made to the oaks of Mamre and Beersheba.—See Gen. ch. xiii. v. 18, and ch. xxi. v. 33. The English version, however, which gives us "plain" in one of these instances, and "grove" in the other, is not considered to be an exact translation of the Hebrew. Oaks were also in particular veneration amongst the Heathens. Witness Jupiter's Grove of Dodona, the oaks of which were called μαντικαι δρυες, or prophetic oaks. See No. 7, of the CAMBRO-BRITON, p. 243, in the Note.

§ For some account of this ancient legislator, see No. 2, p. 47, and No. 8, p. 284. A specimen of the Triads, ascribed to him, also appears in the present number.

him to do. This is apparent from his entire silence with respect to the Bards, whom he altogether confounds with the Druids, who formed, however, only a component part of the same system. Yet he evidently assigns to the latter some characteristics, which particularly belonged to the former. In this respect Strabo and Ammianus appear to have had more accurate information, from the distinction which they draw between the respective orders. Yet Cæsar's account, whatever may be its defect in particulars, is, undoubtely, the most valuable for its general correctness.

It now becomes necessary to give a summary account of the main design and fundamental principles of this venerable system, as they are to be collected from the Institutional Triads already adverted to *. And whatever correspondence may present itself between these and the classical writers will be noticed, as such an agreement must, in a historical view, be considered peculiarly valuable. But it ought to be premised, that this Institution, which, according to the ancient documents of the Cymry, was of a nature extremely simple, has been so enveloped by authors, ancient and modern, in mythological obscurity, so confused and so mysticised,—that the genuine form is hardly to be recognised through the extraneous drapery, with which it has been encumbered. One object of the following brief sketch is to restore the portrait to its original simplicity.

Bardism, according to the Triads, was composed of three orders, *Bardd*, *Ovydd* and *Derwydd*, or, as the words may be rendered in English, Bard, Ovate, and Druid †. To each of these orders was assigned its peculiar province: to the Bard to superintend and regulate, to the Ovate to act from the impulses of ge-

* These institutes have been preserved traditionally amongst the Bards from time immemorial. They were first formed into one collection in the 16th century at several General Meetings or Congresses held for that purpose. But the final revisal did not take place till 1681, when, at a Congress at Bewpyr, under the patronage of Sir Richard Bassett, the Collection, before made, was declared to be a complete illustration of Bardism, as anciently established in Britain.

† Various etymologies of these words have been offered; but none of them have yet been received as indisputable. Mr. Owen Pughe derives *Bardd* from *Bar* signifying elevated or conspicuous: and *Derwydd* he considers to be formed from *Dar* and *Gwydd*, meaning "before or in presence." Hence the place of bardic assembly was, sometimes, called *Gwyddfa*, or the Place of Presence. *Gwydd* is, probably too, the root of *Ofydd*, which may be a corruption of *Go* and *Gwydd*.—The Bard, Ovate, and Druid wore, respectively, blue, green, and white robes, which are said to have been, severally, emblems of truth, nature, and purity. The Ovate was, particularly, the poet or sage of the institution.

nius, and to the Druid to instruct. The same orders are described by some ancient writers, both Greek and Latin, who use precisely the same names *, although they do not exactly follow the Welsh memorials, in the duties which they appropriate to them. However, the mere conformity of the names is sufficient to vindicate the authority of the Triads; and from which we farther learn, that the Bards, by which general term all the members of the Institution are here implied, were entitled "Bards according to the rights and institutes of the Isle of Britain †," first, because Bardism originated in Britain, secondly, because it was never well understood elsewhere, and, thirdly, because it could only be preserved by the particular customs and institutes adopted by the Bards of the Isle of Britain. In conformity with this notion, Cæsar tells us, that Druidism had its foundation in this country, from whence it was transported to Gaul ‡.

With respect to the great objects of this Institution we are informed, that "the three ultimate intentions of Bardism are to reform morals and customs, to secure peace, and to praise all that is good and excellent §," or, in other words, the general diffusion of benevolence and tranquillity. And, as a necessary consequence of those principles, it was incumbent on every member of the Institution to possess, among other qualifications, irreproachable morals, and also scrupulously to abstain from the use of arms unless in cases of the most imperious necessity ||. To both these peculiarities Cæsar bears witness ¶, where he says (to translate his words), that "those, who are interdicted from the Institution, are reckoned the most profligate of mankind, and whose company all men avoid as if it were some contagious disorder;" and shortly

* Strabo, Diodorus, and Pliny may be consulted on this point.

† There are not wanting instances in the present day of the assumption of this ancient title. But, when the substance has so long disappeared, the wisdom or propriety of thus attempting to retain the shadow may reasonably be questioned. Genuine Bardism has been extinct for ages.

‡ Bell. Gall. Lib. 6, c. 13.

§ When no authority is mentioned for a quotation, it must be understood, as in this instance, to be taken from the Triads.

|| This peculiarity of the Bardic Institution, united indeed with some others, has occasioned a supposition, that the Society of Friends or Quakers, might have originated with the Bards. And the circumstance of two Welshmen being employed by George Fox, in the formation of his system, has given a countenance to this conjecture, in addition to which it has even been said, that a similar sect was previously known in South Wales under the name of "Seekers."

¶ Bell. Gall. Lib. 6, c. 13 et 14.

afterwards he observes, that " the Druids are exempt from all military payments, and are excused from serving in wars." It is clear, therefore, that the primitive design of Bardism was in the highest degree praiseworthy. It was, indeed, the promotion of charity and good will amongst men, for which reason it has been very plausibly represented as an edifice reared on the basis of the Patriarchal religion, " for the purpose of superseding the necessity of a recourse to arms, in the contentions of independent states, and of restraining the excesses of individuals without the aid of penal statutes *."

With a view to the attainment of these laudable ends of the Institution there were certain principles, particularly cultivated by its members, some of which deserve to be here noticed. The most remarkable was a strict adherence to truth, which was so zealously observed, and especially in their poetical character, that even satire was prohibited, or accounted as one of their " three necessary and reluctant duties" in cases of extreme necessity. Hence " pure truth, pure language, and pure manners" were regarded as the " three indispensable purities of poetry." And, so paramount was this principle considered, that *Y Gwir yn erbyn y Byd*, or Truth against the World, was the invariable motto and rule of the Institution.

Next to this may be mentioned the free and full investigation of all matters, relating to knowlege and wisdom, that fell beneath their inquiry. With reference to this it was an unalterable maxim amongst the Bards, *coeliaw dim a choeliaw pob pêth*, literally, to believe nothing, and to believe every thing, but, in a more ample sense, to believe nothing, that had not the support of reason and truth, and to believe every thing, that had this test in its favour. And such a maxim must be admitted to have been particularly conducive to the establishment of useful knowlege on a firm and durable basis.

The publicity of their actions, another principle adopted by the members of this system, was also particularly regarded. Hence, it became a rule, that their meetings were always to be holden in the open air, in a conspicuous situation, and while the sun was above the horizon, or, according to the Bardic maxim, *yn wyneb haul, a llygad goleuni*, in the face of the sun, and in the eye of light. The place, usually selected for this purpose, was as central as possible, a circumstance, to which Cæsar also alludes in the

* Celtic Researches, p. 171.

following passage *, in reference to the Druidical assemblies in Gaul.—" At an appointed period in every year they have a general meeting in the territory of the Carnutes, which lies about the middle of Gaul, in a grove † consecrated for the occasion. To this place all persons resort, who have any controversies to be determined, and where they submit to the judgment, delivered by the Druids."—At these public assemblies, called in Welsh *Gorseddau*, it was always necessary that the Bardic traditions should be recited; and, as this custom is supposed to have been regularly continued until the extinction of Bardism, it accounts for the veneration, in which the songs and aphorisms of the Bards have ever been esteemed in Wales. It also stamps on these productions a character for authenticity, far superior to that of most ancient compositions, and must have proved, moreover, an infallible security against their falsification, since they were always published, according to the emphatical language of the Welsh maxim, " in the face of the sun and in the eye of light ‡."

Such were the most prominent features of this very singular establishment. Originating, as it did, in a period of the most remote antiquity, it appears to have been reared on a basis at once simple and, in the last degree, durable. Its objects were of the purest, indeed of the noblest, description,—the advancement of morality and peace, and the celebration of excellence; while, for the promotion of these great ends, the means employed were both natural

* Bell. Gall. Lib. 6, c. 13 et 14.

† It is questionable, perhaps, whether the word, in the original, ought in this place to be *luco* or *loco*. The edition, from which this translation is made, adopts the former, which is, accordingly, preserved in the English. But the bardic traditions make no allusion to meetings in groves, but are, on the contrary, as has just been seen, in direct variance with such a practice. However, there is no doubt that groves were used by the Pagans, from the earliest ages, as temples; and, so general was the custom, that the words became at length synonymous. Accordingly, Strabo tells us, that all sacred places were called groves. Αλση καλουσι τα ιερα παντα.—Geogr. Lib. 9. In this sense too the word occurs sometimes in Scripture, as in 1st Kings, ch. xv, v. 13. A vast fund of curious learning may be collected on this subject.

‡ This practice of publicly reciting the bardic traditions may serve to explain another passage in Cæsar, more than once alluded to in the progress of this work, in which he speaks of the disciples of the Institution " not being allowed to commit to writing what they were taught." This was, most probably, in the first place, to maintain oral tradition in its original purity, and, as an object necessary to this, to encourage, according to Cæsar's just remark, a retentiveness of memory, which the habit of trusting to written documents could not have failed to impair.

and peculiarly efficacious. Hence it was that wisdom and sound knowlege were successfully cultivated amongst the ancient Bards, and history, in a great measure, secured from those forgeries and corruptions, which have, in the early career of other nations, perverted its aim and made its utility problematical *. But, after all, much caution is necessary in the examination of this ancient system, so as, on the one hand, to divest it of the mythological characteristics, which have been ignorantly assigned to it by some, and to disentangle it, on the other, from the metaphysical perplexities, in which a few of its too zealous admirers have involved it. Yet, notwithstanding the obvious hazard of the task, an attempt will, hereafter, be made to investigate the religious and poetical nature of the Bardic Institution, as well as to take an historical view of its establishment in this country; and to which the present account may be considered as introductory.

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BIOGRAPHICAL MEMOIRS.

THE LATE REVEREND ELIEZER WILLIAMS.

The Rev. Eliezer Williams, A. M. Vicar of Lampeter, Cardiganshire, and Head Master of the Licensed Grammar School in that town, was the eldest son of the late Rev. Peter Williams of Carmarthen. He was born in the parish of Llandevegley in that county, about the year 1754, and after, having been well grounded in the rudiments of the Latin grammar under the late Rev. J. Williams, at that time Curate of St. Ismael's, he was sent, when about eleven or twelve years of age, to the Carmarthen Free Grammar School, which was then ably conducted by that eminent classic and excellent scholar the late Rev. W. H. Barker, A. M. Vicar of Carmarthen. Here he soon made considerable progress in his studies, and was noticed by his master as a boy of very considerable parts and uncommon talents. He continued under the care of this able instructor, beloved by him and caressed by his schoolfellows, and frequently giving proofs of his future emi-

* One of the most effectual means adopted, under the Bardic system, for preserving history in its genuine purity was the form of the Triad, upon the general advantages of which a few observations were offered in the first Number of this publication. See also No. 6, p. 224.

nence, until he was of age to be removed to the University, when he became a member of Jesus College, in Oxford.

While he was at school he assisted his father in the publication of his Annotations on the Welsh Bible, and of his Concordance, which was the first ever published in that language; and the Hebrew words and explanatory notes on the proper names in the latter were exclusively his own. These two books have since undergone several editions, and have been of incalculable benefit to the natives of the Principality. About the year 1770, that distinguished Welsh scholar and bard, the late Rev. Evan Evans (*alias* Prydydd Hir), author of "Specimens of Ancient Welsh Poetry" and various other publications, was in the habit of making frequent visits to his father, during which time Mr. Eliezer Williams contracted an intimate acquaintance with him, and in consequence cultivated a particular knowlege of his native language, to which he became greatly attached. About this time also his father promoted the publication of a Welsh Magazine, denominated "*Eurgrawn Cymraeg*." This was the first periodical work that ever appeared in that language; it was chiefly conducted by him and one Evan Thomas, a Welsh poet from Montgomeryshire, then resident at Carmarthen. This Magazine contained, first, *Brut y Tywysogion*, or History of the Welsh Princes; 2dly, Dissertations and Remarks on various Subjects; 3dly, Poetry; 4thly, News, foreign and domestic. The poetical department contained some of the compositions of Ieuan Brydydd Hir, Hugh Hughes, and Robert Hughes of Anglesey, John Thomas and his son Evan Thomas, of Montgomeryshire, Iorwerth ab Gwilim *alias* Iolo Morganwg, and many others. Here also some of our young poet's first effusions made their appearance; and it seems, that he had acquired such a perfect knowlege of his native language at this time, and was so thoroughly grounded in its structure and rudiments, that, although he never resided in Wales, and indeed very seldom even visited the Principality from the time he left Oxford until he was fifty years of age, he could both speak and write it as correctly as when he first quitted his native county.

Soon after he left Oxford, he became Assistant Master of the Free School at Wellingford in Berkshire, under Mr. Burges, and was Curate of Mongewell near that town, where the present venerable and amiable Bishop of Durham (Dr. Barrington, then Bishop of Salisbury) frequently resided, who attended his ministry, and in a most friendly manner invited him frequently to his

house, conversed with him most familiarly on various subjects, and soon discovered, that he was a young man of great information and uncommon abilities. And, when his Lordship was exalted to his present distinguished situation in the Church, he very kindly proposed to take Mr. Williams along with him, and to make him one of his Chaplains, a proposal which Mr. Williams ever afterwards regretted that he had not accepted. He had, however, at this time other objects in view, having an inclination, like most young men, to see a little of the world; and, a war with France having commenced, an offer was made him, which just suited his wishes, viz. that of becoming Chaplain on board the Cambridge man of war (Admiral Keith Stewart), and of being tutor to the present Earl of Galloway, then Lord Garlies. He accepted this appointment with pleasure, and continued some years at sea, and was with Lord Howe at the relief of Gibraltar, and on other occasions. At the request of the late Lord Galloway he quitted that situation, and became tutor to his Lordship's children at Galloway House, where he resided upwards of eight years; during which time he was, through the interest of his Lordship, presented by the Lord Chancellor Thurlow to the vicarage of Caio in Llansawel, in the county of Carmarthen When he was at Galloway House, he became acquainted with a French Refugee Lady (Miss Anne Adelaide Grebert, a native of Nancy in Lorraine), whom he married in London about the year 1792. This Lady died in the year 1796, and was buried, with a fine little boy, in the Cannongate, Edinburgh, where Mr. Williams was then resident, being employed by Lord Galloway to search for papers, in order to make out some part of the Stewart pedigree; and he was so far successful in these researches, that his Lordship was soon afterwards, in consequence of his claim being made apparent, created an English Peer.

In the course of a few years the subject of this brief memoir went to London, and became Secretary and Chaplain to an elderly gentleman of considerable property; and it was here he became acquainted with his second wife, Jane Amelia Nugent, daughter of St. George Armstrong, Esq. of Drumsna, in Ireland, then holding a commission in the Westmoreland Militia. Unfortunately for him, this Lady had been expensively brought up, though without any independent fortune, and had been accustomed to indulge in fashionable gaiety and dissipation; in consequence of which she soon involved him and his family in such difficulties and embarrassments, that, with all his prudence, inde-

fatigable exertions, and application to the drudgery of a school, he was never afterwards able to extricate himself. Soon after his last marriage, he took lodgings in Rathbone-place, Oxford-street, and served several Curacies in and about London. Here Captain and Mrs. Armstrong not only visited him frequently, but continued to live with him some time; and, in order to gratify their taste for amusements and dissipation, he was imprudently prevailed upon to plunge into all the expense of such a mode of life. Being at length, however, aware of his error, he retired to Chadwell, near Grays, in Essex, which Curacy he served for several years, and where two or three of his children were born. Yet here he was not able to retrench, or to live more economically, owing to the thoughtless extravagance already alluded to; and, as he perceived that he was involving himself in fresh difficulties, he came to the resolution of going to reside upon his small living of Caio, in Carmarthenshire, from which he had never received more than 130*l.*, after deducting his Curate's salary and all other expenses.

About this time, 1805, the Vicarage of Lampeter, in Cardiganshire, became vacant, to which he was presented by the present worthy and excellent Bishop of St. David's, and here he continued to reside until the time of his death; and it would be desirable, that some of his friends in that part of the Principality would supply you with an account of this latter period of his life. It is reported, that his pupils have it in contemplation to erect a monument to his memory; and it may be hoped, that this plan will soon be carried into execution.—A very handsome subscription has already been commenced for the relief of his children, who have been left in very distressed circumstances.

MARIDUNENSIS.

TOPOGRAPHICAL NOTICES.

PARISH OF LLAN-SILIN, IN THE COUNTY OF DENBIGH.

[*Concluded.*]

§. 9. OWAIN GLYNDWR.—HIS CLAIM TO THE PRINCIPALITY.—2. The second point to be discussed is the claim, that Owain Glyndwr had to the Principality of Wales, as being descended from its lawful and acknowleged Princes.

Dr. Powell says*, "By these pedigrees it is evident that the title which Owain Glyndwr pretended to the Principality of Wales was altogether frivolous; for he was not descended of the house of North Wales by his father, but of a younger brother of the house of Powys." Again:—"I know none, which are lawfully descended from Llywelyn ab Iorwerth, but such as are come out of the house of Mortimer; in the which house, by order of descent, the right of the inheritance lieth."

From such assertions as these Dr. Powell appears to have been *a* Vicar of *Bray*, as well as *the* Vicar of *Rhiw-Vabon*†. He might have known, that some of the oldest and best genealogists maintain, that Gruffydd, son of Llywelyn ab Iorwerth, was not base born, and that Davydd ab Llywelyn, his half brother, succeeded his father in the Principality, to the exclusion of Gruffydd, owing entirely to his superior interest with his uncle Henry III., king of England. Then, Gruffydd being legitimate, his son Llywelyn must have a claim paramount to that of the Mortimers descended from Gwladus, the sister of Gruffydd. Catherine, daughter of the last Llywelyn, by Eleanor, daughter of Simon de Montfort, married Philip ab Ivor, lord of Iscoed, in Cardiganshire, and had issue Eleanor Goch, who married Tomas ab Llywelyn, a lineal descendant of Rhys ab Tewdwr, Prince of South Wales, and had issue Helen, who married Gruffydd Vychan, lord of Glyndyfrdwy and Cynllaith, who had issue, among others, Owain Glyndwr.

When Owain Tudur married Catherine, widow of Henry V., much declamation was used to vilify his descent. Even, in later times, Rapin says—"It is pretended, that this gentleman was descended from the ancient kings of Wales; but I do not know whether his extraction be well made out." His translator, Tindal, adds—"It is likewise said, that he was the son of a brewer." To mend the matter a little, Tindal goes on—"but the meanness of his extraction was made up by the delicacy of his person, being reckoned the handsomest man of his time‡." It seems, that these historians knew nothing of the commission issued by Henry VII., and directed to the Abbot of Llanegwest, Dr. Owen Pool, Canon of Hereford, and others, to search dili-

* Hist. of Wales, 1st edition, p. 318.

† Commonly pronounced and spelt Ruabon.—Ed.

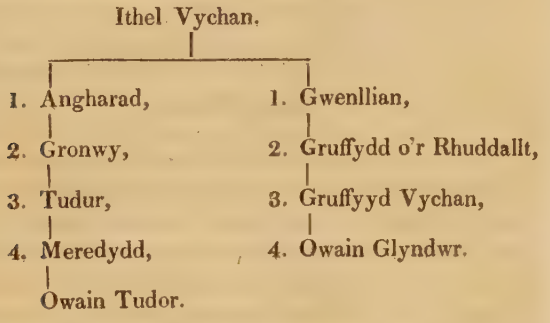
‡ Edit. 8vo. 1729, vol. v. p. 206.

gently the archives of Wales, that he might know who his grandfather was. The commissioners made a full return, which has been published in an Appendix to Wynn's History of Wales: they did not find, it is true, that Owain Tudur was descended from the Great Mogul, or from the Khan of Tartary; but they found him of higher descent—from persons of the most exalted rank, princes and kings of their own country. A higher descent than this no son of Adam can boast.

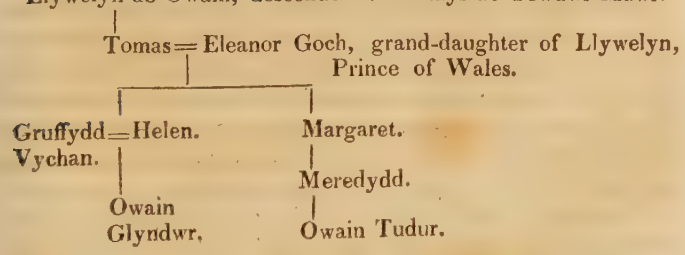
What pedigrees were honourable to Owain Tudur were equally so to Owain Glyndwr; for they were near relations, as is apparent from the following sketches.

Edwin, the sixth among the fifteen tribes of Wales, was stiled prince or king of Englefield. He was great grandson of Hywel Dda, Prince of Wales, and had his residence at Llys Llan Eurgain *, about the year 1041. From him descended Ithel Vychan, son of Ithel Llwyd,

I.



II.



* Northop, in Flintshire.

III.

Three Royal Tribes centering in Owain Glyndwr.

1.	2.	3.
Bleddyn ab Cynvyn, of Powys.	Rhys ab Tewdwr, of S. Wales.	Gruffydd ab Cynan, of N. Wales.
Meredyd,	Gruffydd,	Owain Gwynedd,
Madog,	Arglwydd Rhys,	Iorwerth Drwyndwn,
Gruffydd Maelor,	Rhys Grŷg,	Llywelyn,
Madog,	Rhys Mechell,	Gruffydd ab Llywelyn
Gruffydd, dinas Bran,	Rhys Vychan, = Gwladus.	
Gruffydd Vychan,		
Madog Gloff, = Margaret.		
Madog Vychan,		
Gruffydd o'r Rhuddallt,		
Gruffydd Vychan,		
Owain Glyndwr.		

More might be added; but these three are enow. Though Glyndwr descended maternally from the Princes of North and South Wales; yet, as the Salic law was never acknowleged in Britain, his natural right to the Principality was valid, in default of superior claims by collateral descendants in the male line.

3. We come now to the third point to be discussed, the locoposition of the "Sycharth, buarth y Beirdd," to Iolo Goch; which undoubtedly was a mansion of Owain Glyndwr. Mr. Pennant, in the Index to his Tour of Wales, has "Sycharth, the seat of Owain Glyndwr;" and, in following his reference to the page, we find him describing it as situate in the valley of the Dee, three miles below Corwen; and he makes no hesitation in concluding, that there the spirited chieftain was visited by his devoted bard.

In the year 1792 I had the curiosity to visit this spot in Glyndyfrdwy, and also another place called, and universally known by the name of, Sycharth, in this parish of Silin: and, when I returned to Mr. Pennant's volume, I entered in the margin,

opposite the name Sycharth—" Sycharth, the seat of Owain Glyndwr, described by Iolo Goch, in his Invitation Poem, is in the parish of Llan-Silin, about twelve miles to the south by east of Glyndyfrdwy;"—and I am still more and more confirmed in this opinion.

However, to bring this point to an issue, let us appeal to the written testimony of the 14th century, which is to be found in the poem by Iolo Goch. This visit by the bard was several years before the insurrection of 1400, as Glyndwr's children are described, in the Invitation Poem, as infants and half-grown, introduced in pairs, by their mother, to the venerable stranger; whereas, during the conflict, which commenced in 1400, some of the daughters were married, and the sons were of age and courage to take the field, and to fall, in their father's cause.

Let us examine the Invitation Poem, &c. part by part.—1. The name of the mansion:—In one poem the place is called " Sycharth, buarth y beirdd."—*i. e.* " Sycharth, where bards throng." In the poem in question occurs—" Na syched fyth yn Sycharth:"—*i. e.* " Thirst is a privation unknown in Sycharth." As Owain was baron of two lordships, no one will deny his having a seat in each; one on the Dee in Glyndyfrdwy, the other on the Cynllaith in this parish. The only question to be decided is—in which of the two mansions the chieftain resided, when he was visited by the veteran bard, who wrote the poem, so fully descriptive of the house and its appendages. The scite of his seat in Llan-Silin has been called Sycharth time out of mind, and is not now known by any other name. The whole township is called Sycharth, in every court-leet, and in every parochial document. The scite of his residence in Glyndyfrdwy, or the moat surrounding it, is called Pwll Eingl *. Since the publication of Mr. Pennant's Tour of Wales, and the Poem by Mr. Rhys Jones, both in the year 1773, the idea may have been considerably circulated, that this spot at Pwll Eingl must have been the Sycharth described by Iolo Goch; as it was never suspected, not even by the eagle-eyed and correct Mr. Pennant, that the illustrious chieftain had any other baronial mansion than that in the valley, which gave him his surname of Glyndyfrdwy, and contractedly Glyndwr.

2. " Tŷ pren glân, yn nhop bryn glâs."

" A fair house of wood, on the summit of a green hillock."

* I am obliged to the Rev. Mr. Beans, who resides near the spot, for much information on the subject under discussion.

At both places the scite is surrounded by a moat. On the Dee the area, enclosed by it, is forty-six paces by twenty-six: "it is not on a tumulus, but the ground is a little raised." At Sycharth the scite is a circle of thirty paces diameter; on the summit of an artificial tumulus, which is surrounded by the moat, six yards wide, and about the same in depth from the top of the mound. To the west, bordering on the moat, is a *propugnaculum* in the form of a *lunette*, about three hundred paces from point to point, and about thirty over, for the purpose of defending the bridge over the moat, when necessary: the whole on the summit of a natural round hillock, shelving on all sides. The bard has been very particular in describing the plan of the house, and its outbuildings, chapel, dove-house, &c. A person, well acquainted with the varieties of ancient architecture, might favour the readers of the CAMBRO-BRITON with an ichnography and elevation of the mansion, from the helps afforded by the bard in this poem.

3. "Gerllaw 'r llys ———
Pawr ceirw mewn parc arall."

"The deer graze in another park, adjoining the palace."

"On the Dee, adjoining the scite of the palace, are two inclosures; one is called Parc Isa, the other, Parc. The Parc Isa is small, but the other Parc is from seventy to eighty acres."

In Cynllaith, the next house to Sycharth, on the south-east, is a place called Parc Sycharth, with a farm attached to it. This is at the southern end of an extensive wood, which occupies the escarpment of a rocky hill, also called Parc Sycharth, and may have been the Parc Cwning (the rabbit warren) of the bard. At the northern end of the same wood are a few houses called Pentre y Cwn, where the master of the buck-hounds to his barony and his assistants resided.

4. "Melin deg, ar ddifreg ddŵr."

"A fair mill on a perennial stream."

There are no vestiges of such an appendage on the Dee. At Sycharth there is, on the perennial rivulet Cynllaith, close at the foot of the hillock, whereon the palace stood, a mill, formerly called Melin Sycharth; but owing to the grist-mill being lately converted into a fulling-mill, it is now called Pandy Sycharth.

5. "Pysgodlyn."
A fo rhaid i fwrw rhwydau."

"A fish-pond to cast nets into."

"On the Dee, there are no traces of fish-ponds." At Sycharth, between the palace and the wood (the "parc cwning") the ichnography of two fish-ponds, one above the other, is still visible; though now much filled with an accumulation, in a state of transition from aquatic vegetables into an imperfect peat. This matter is several feet deep on the original base of the ponds. The water could not be very abundant; and what formerly supplied the ponds has now been diverted into other channels, by the operation of draining. The fish, which stocked the ponds, the bard informs us, were pike and whiting; each species probably separate, the whiting, says Mr. Pennant, from Bala Lake.

6. "Dŵyn blaenffrwyth cwrw Amwythig."

Among a variety of beverages enumerated by the bard, "Shrewsbury Ale" is included. That town, in former times, was much commended for its excellent mode of brewing. Even now its malt is in request in distant parts—"o Lundain i lyn Cawellyn." *Cwrw Amuythig* could be conveyed with greater facility to Sycharth than to Glyndyfrdwy. At the latter mansion the bard would have had occasion, probably, to chaunt the encomium of *Cwrw Caer Lleon* *.

I trust, that it will now be conceded by our neighbours on the banks of the Dee, that Owain Glyndwr was, at least, an inhabitant of Cynllaith; especially at the time he was visited by the celebrated bard Iolo Goch, who in after times, by his war-songs, roused the hero and his countrymen to arms.

A glossary on these war-songs, by Iolo and others, would be curious and interesting; and, for want of such a key, many passages in them are dark and inexplicable.

How long his mansions stood, at Glyndyfrdwy and Cynnlaith, after the fall of their owner, is not now known. As they were of timber, and not inhabited, they must soon have fallen to decay. There are now no vestiges at either place. The scite at Sycharth has of late been ploughed many times, without having any relics discovered. A few nails, and fragments of stones, bearing the

* But perhaps I may be mistaken on this point, as Chester Ale was not famous in former days. Hear a good judge on the subject:—

"Naws *eidral* † meddal, yn meddwi—*Saison*
Naws eisin a bryntni;
Naws tair afon îs trefi,
Naws *cwrw Caer*—ni's câr ci!"

Sion Tudur, 1570.

† Ground-ivy.

marks of ignition, are the only remains that I saw. It is not probable, that the house was burned, as the ploughed soil contains no fragments of charcoal.

Glyndwr's first act of open hostility was on the 20th of September 1400, when he sacked and burned the town of Ruthin. Henry IV., on the 8th of November following, escheated all his estates in Wales, and made a grant of them to his own brother, John, Earl of Somerset *. Glyndwr, at this time, thought such a grant as preposterous as if his Majesty had granted his brother an estate in the moon. However, the predictions of the bards deceived, and fortune at length forsook, our hero. His possessions for a time continued in the hands of the Somersets. Thirty-three years after the grant was made in their favour, in the 11th of Henry VI., Sir John Scudamore, of Kent-Church, Knight, in right of Alicia his wife, daughter and heir of Owain Glyndwr, brought an action at law for the recovery of the manors of Glyndyfrdwy and Cynllaith, which was opposed by the Earl of Somerset, son of the grantee, then a prisoner in France *, and,

* Rymer's Fœdera, viii. 163.

* This Earl of Somerset had been taken prisoner by the Earl of Buchan at the unfortunate action at Beaugé, in France, 3d of April, 1421; and was not released till the year 1433, when he was exchanged for the Earl of Eu, of the house of Artois, who had been a prisoner in England since the battle of Agincourt, in 1415. Among the slain at Baugé, on the side of the English, were the Duke of Clarence, brother to Henry the 5th, the Earl of Kent, the Lord Ross, and the Lord Grey of Powys. There is extant, in MS., a well written Elegy, in Welsh, on the death of this Lord of Powys, by an anonymous bard. The poem begins—

"Gwae wlad oer, gwilio derwen,
Darffo i wynt dori 'i phen!" &c.

I should be obliged to some brother correspondent for the name of the author, who must have been either one of the cavalry at the battle of Baugé, or present at the funeral of Lord Grey at Welshpool; for he says—

"Och ban fum uwch ben ei fedd,
Rhoi fy nhroed ar f'anrhydedd!"

As the Earl of Salisbury came up in time to rescue the body of the Duke of Clarence from the Scots, which he sent to the King his brother in England, it is possible that the body of the Lord Grey might have been sent at the same time, to be entombed at Welshpool; and the bard seems to insinuate as much, when he mentions his lady's distress upon the occasion, who was Joan, daughter and co-heiress of the last of the Charltons of Powys.

Iarlles fro Went, ar llys fraith,
Ac mor wan—a'i marw unwaith;
Arlloës floedd, a'r llais flwng,
Hyd trwy allor y Trallwng.

It seems by this, that the Lord Grey was buried in the chancel of Pool Church.

as might be expected, considering the quality and circumstances of the respective parties, with success.

The Duke of Somerset was attainted the 1st of Edward IV., in 1461—pardoned in 1462—and, for joining Margaret the Queen of Henry VI., beheaded in 1463. Edmund his brother, then Duke of Somerset, fled beyond the seas. In the same year, Edward IV., having in vain offered a pardon to all the friends of the house of Lancaster, who would make their submission, and swear allegiance to him by a given time, confiscated their estates. It was at this time, most probably, that the possessions of Owain Glyndwr, hitherto in the hands of the Somersets, were alienated, —the Lordship of Cynllaith Owain, in this parish, to the owner of the Llangedwyn estate, now the property of Sir W. W. Wynn, Bart.; and the Lordship of Glyndyfrdwy to Robert Salisbury, Esq. of Rûg,—and from him, and the succeeding Salisburys—the Pughes of Mathafarn in Montgomeryshire—the Pryces of Gogerddan in Cardiganshire—to the present Lord of Glyndyfrdwy, Gruffydd Hywel Vychan, Esq. of Rûg. Mr. Yorke, in his Royal Tribes, p. 64, may have been mistaken in saying, that these lordships were sold by Henry IV., as, for the reasons above given, it is more apparent, that they were disposed of by Edward IV. in the confiscation of the Somerset possessions in 1463.

Omitting, for the present, any further anecdotes relative to our parishioner Glyndwr—the modes of incitement made use of by the bards to rouse their "Mab y Darogan" to action—and to prevail upon him to continue the struggle for national liberty, even when but faint hopes of success remained—

"Na weinia gledd—Owain y Glyn," &c.

I shall conclude this account of him, and of the parish where he occasionally resided, with only noticing the discrepancies of writers respecting the time of his death, some dating it earlier, others later. Rapin says, "It is certain that he lived till the year 1417." We must prefer Welsh authority upon this point; which is, that he sunk under a pressure of anxiety and disappointment at the house of one of his two daughters, Scudamore or Monington, in Herefordshire, on the eve of St. Mathew, Sept. 20, 1415. A Welsh *Englyn* preserves the year of his rising, as well as the year of his death, without scarcely a possibility of mistake, thus—

Mil, a phedwar-cant, nid mwy—cof ydyw
Cyfodiad Glyndyfrdwy;
A phymtheg, praff ei saffwy,
Bu Owain hen byw yn hwy.

APPENDIX A.

Some Memoranda of the Civil War in North Wales, written at the time, by Mr. Wm. Maurice, of Llan-Silin, extracted from the Wynnstay Manuscripts.

1644.

Nov. 29. "The Parlm^{t} burnt Mathavarn, in Mountg^{y}, and made that part of the country conformable to the rest.

1645.

Aug. 2.—"The Montgomeryshire forces invaded Meirionyddshyre, and lay for a time at Dolgelle. The same day the King's forces burnt Ynys y Maengwyn lest the Parlm^{t} should find any harbour there.

"The same day E. V. fortified a new garrison * at Aber Marchand.

Aug. 21. "The Montgom^{y} forces invaded again Meirionyddshyre, and lay for a week at Bala, until they were driven out of the country by Sir John Owen and the North Wales men.

"In this voyage the Parlm^{t} burnt Caer Gai †.

Sept. 21. "The King passed through Mountgomeryshyre, and lay that night at Llan Fyllin. The next day, the 22d Sept., the King marched from Llan Fyllin by Brithdir, where he dined, and gave proclamation among his souldiers, that they should not plunder any thing in Denbyshire, and thence through Mochnant to Cevn hir Fynydd, and so along the tops of the mountains to Chirk Castle. The rest of the forces marched to Llan-Silin. The next day after, being Tuesday, the King advanced towards Chester.

Sept. 24. "Being Wednesday, the King's forces were routed by the Parlm^{t} army in a place called Rowton Moor.

"From Chester the King retreated to Denbigh Castle, and, having layed there two or three nights, retourned to Chirk Castle. The next morning, viz. 29 7^{bris}, he advanced from thence with his army through Llan-Silin, and quartered that night in Halchdyn ‡, and so passed through Mountgomeryshyre towards Ludlow.

* The house, then fortified, is still called by the name of *Y Garris*; it is in the parish of Llanwdddyn, opposite Cynon isa.

† Caer Gai, supposed to have been a Roman station, was at this time the seat of Rowland Vychan, Esq. a staunch loyalist, who suffered much in the royal cause.—See CAMBRO-BRITON, No. 6, p. 231, Note.—ED.

‡ Halchdyn is in Deuddwr, between the rivers Havren and Vyrnwy, and near Llandrinio. The name of the place has been anglicised into Haughton.

1646

Feb. 23. "The Montgomeryshire forces began to fortifie Llan-Silin Church for the straightninge and keepinge in of Chirk Castle men, where Sir John Watts was Govnoure; who, shortly after, deserting the Castle, and marchinge towards the King's army with all his garrision, were taken by the men of Montgomery Castle after a hotte bickeringe in Church Stoke Churche, the first day of Marche, 1646."

IDRIS.

THE MISCELLANIST.—No. VI.

IT may be proper to mention, that the following picturesque description of the practice of burning the furze and heath on the Welsh mountains forms part of a work, designed for publication, as before noticed in the CAMBRO-BRITON *, under the title of "CAMBRIAN SKETCHES," and to the writer of which the "Sketches of Society" and the "Miscellanist" have been indebted for many interesting contributions.

***

FURZE-FIRING.

The fire, when kindled by our shepherds, moves
Through the dry heath, before the fanning wind.

DOUGLAS.

It is customary in Merionethshire, as it is in other parts of the kingdom, to remove, at a certain season of the year, the furze and stunted heath, with which the hills are so plenteously covered, in order to provide for the cattle a more salutary and acceptable winter pasture. Their removal is effected by fire, and in Wales the season for consuming them is generally about November or December. It is by no means a custom of modern date, nor is its use peculiar to our country; for we find that it is practised in Italy, and precisely under similar circumstances. "They still use the method of burning the stubble" (we are informed), "especially in the more barren fields, in most parts of Italy, and about Rome in particular, where there is so much bad ground †." It is evident that the Italians inherit this custom from their ancestors, the Romans; and it is perhaps equally clear,

* No. 7, p. 279.

† Holdsworth, Author of the *Muscipula*.

that the Britons became acquainted with it by the same means. Virgil, in his Georgics, has described the practice as it existed among the Romans, and the following is the description alluded to :—

Sæpe etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus urere flammis.
Sive inde occultos vires et pabula terræ
Pinguia concipiunt : sive illis omne per ignem
Excoquitur vitium, atque exudat inutilis humor :
Seu plures calor ille vias, et cæca relaxat
Spiramenta, novas veniat quà succus in herbas :
Seu durat magis, et venas astringit hiantes :
Ne tenues pluviæ ; rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat.

GEORG. Lib. i. v. 84 *et seq.*

Long practice has a sure improvement found,
With kindled fires to burn the barren ground;
When the light stubble, to the flames resigned,
Is driven along, and crackles in the wind.
Whether from hence the hollow womb of earth
Is warmed with secret strength for better birth;
Or, when the latent vice is cured by fire,
Redundant humours through the pores expire;
Or that the warmth distends the chinks, and makes
New breathings, whence new nourishment she takes,
Or that the latent heat the gaping ground constrains,
New knits the surface, and new strings the veins,
Lest soaking showers should pierce her secret seat,
Or freezing Boreas chill her genial heat,
Or scorching suns too violently beat.

DRYDEN'S TRANSLATION.

Furze-firing, I well remember, was a favourite pursuit of mine, when a boy, and roving amongst the wild hills in the south-western part of Merionethshire. In the dark and gloomy winter nights I was accustomed, with two or three of my young friends, and under the care and guidance of an aged and experienced shepherd, to sally forth for the purpose above specified. We had generally the clearing of one particular hill in view, and, if the wind was favourable, we accomplished our task without much toil or difficulty. There is something extremely grand and beautiful in a scene of Furze-firing. The flames at first scarcely rise

above the surrounding heath-bushes; but, as they gather strength and brilliancy from an augmentation of fuel, they burn brightly, illuminating rock, mountain, and valley, with their red and glowing glare. Now the light diminishes to a small and scarcely discernible speck; now it spreads before the wind with astonishing rapidity, brightning and enlarging in its progress, the broad bickering flame rendering the adjoining objects distinctly visible, till they are consigned to utter darkness by its complete and final extinction.

Oh! 'tis a scene sublime and dire,
To see the billowy sea on fire,
Rolling its fierce and flaky flood
O'er mountains high and tangled wood!

Nor are the persons of the incendiaries without their share of interest in the scene. To a distant spectator they seem like disembodied spirits, as their shifting figures slide along the ridges of the mountains, now bronzed by the reflection of the flames—now enveloped in smoke, or partially obscured by the surrounding darkness. Often have I assisted in a scene like this, and, although then but a child, its wild and magnificent splendour made so forcible an impression on my mind, that my memory still retains the remembrance with fond, and, perhaps, lasting fidelity.

MERVINIUS.

The following curious Anecdote, with respect to the celebrated *Ceubren yr Ellyll*, can not fail to be interesting; and the Editor feels much obliged to Sir Richard Hoare for the communication.

THE NANNAU OAK.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—Observing, at page 226 * of your work, an account of the celebrated Nannau Oak, I beg leave to correct an error in your description of its downfal †. During a visit to Sir Robert Vaughan, in the summer of the year 1813, this aged tree, mentioned by Mr. Pennant, attracted my notice; and on the morning of the 13th of July I made a drawing of it, in one of the most sultry days I ever felt. The succeeding night was equally hot, and on that same night this venerable Oak fell to the ground.

* No. 6.—ED.

† This is described, in the place alluded to, to have taken place during a violent storm, which, however, it appears from this account by Sir Richard Hoare, was not correct.—ED.

Wishing to perpetuate its memory, I put the drawing into the hands of Mr. George Cuitt, at Chester, who has made a most spirited etching from it, which may be procured either from him, at Chester, or from Mr. Colnaghi, printseller in London. By the favour of Sir Robert Vaughan I have obtained a sufficient portion of the original wood to make an appropriate frame for the drawing.—I am, Sir, yours, &c.

Stourhead. R. C. HOARE.

THE VIGNETTE ON THE TITLE-PAGE*.

The drawing, from which the wood-cut in the Title-page of this work has been taken, represents the entrance of the Circle of Abury, in Somersetshire, looking out of the Circle, having Tilbury in the distance by the right hand stone, and introducing also in the distance, between the two entrance stones, a view of the eastern avenue leading to the Circle. As Abury was, undoubtedly, in ancient times, the metropolitan place of meeting for the Bards or Druids of Britain, and perhaps of Gaul, there will necessarily be occasion to say a good deal about it in the progress of this work. At present there is barely room to notice the great error, that has been committed by antiquaries and tourists, in always considering Stonehenge as the principal remains of this nature, while the stupendous work of Abury, pure in its form according to the Bardic or Druidical system, is scarcely ever brought to our view. Yet it appears, from Stukeley's description of it, that its diameter was above 1400 feet, while that of Stonehenge was but 99 feet. In the time of Stukeley the Circle of Abury was nearly entire, comprising an area of 22 acres, so that, around the *vallum* isself, there was probably room for 200,000 spectators. Behind this, again, rises an amphitheatre of beautiful hills, where millions might have stood to see the ceremonies performed in the Circle. There were also two avenues of stones, each about half a mile, leading into it from opposite sides, which Stukeley considered to be the head and tail of a serpent, and the Circle its coil in the middle. Some of the stones were about a hundred tons in weight, and the heaviest at Stonehenge is only about thirty. The Gothic feelings of the Lord of the Manor, who has suffered most of these to be demolished for building materials, ought not to pass without notice.

***

* The Editor is indebted to his friend Mr. Owen Pughe, to whom he already owes so much, for this drawing, which Mr. Pughe took on the spot between twenty and thirty years ago.

AWEN CYMRU.

A'th rodd yw athrwydd Awen.——EDM. PRYS.

A W D L

A GANT

DAVYDD BENVRAS I LYWELYN AB IORWERTH *.

Gwr a wnaeth llewych o'r gorllewin,
Haul a lloer addoer, addef iessin,
A'm gwnel radd uchel rwyf cyfychwin
Cyflawn awen awydd Fyrddin,
I ganu moliant, mal Aneurin gynt,
Dydd y cant Ododin.
I foli Gwyndawd Gwyndyd werin,
Gwynedd bendefig, ffynedig ffin;
Gwanas deynas deg cywrenhin,
Gwraidd teyrnaidd, taer yn mwydrin;
Grawl ei fflamdo am fro Freiddin.
Er pan oreu Duw dyn gysefin,
Ni wnaeth ei gystal, traws arial trin,
Gorug Llywelyn, orllin teyrnedd,
A'r y brenhinedd braw a gorddin,
Pan fu' n ym brofi â brenhin Lloegr,
Yn llygru swydd Erbin,
Oedd breisg weisg ei fyddin,
Oedd brwysg wysg rhag y godorin,
Oedd balch gwalch golchiad ei lain,
Oedd beilch gweilch gweled ei werin,
Oedd clywed cleddyfau finfin,
Oedd clybod clwyf yn mhob elin,
Oedd briw rhiw yn nhrabludd oi drin,
Oedd braw saw Saeson Clawdd y Cnwckin,
Oedd bwlch llafn yn llaw gynnefin,
Oedd gwaedlyd pènau gwedy gwaedlin,

* Arch. of Wales, vol. i. p. 308. Davydd Benvras was a poet of the twelfth century. There are twelve of his poems preserved in the Archaiology. Llywelyn ab Iorweth, to whom the Ode here extracted is addressed, was Prince of North Wales from 1194 to 1240. He has been highly celebrated by the bards of that period for his bravery and many other good qualities. A translation of this Ode will be found in the next page.—ED.

Rhyw-yn rhedeg am ddeulin ;
Llewelyn ein llyw cyffredin,
Llywiawdr berth hyd Borth Ysgewin ;
Ni ryfu gystal Gwstennyn ag ef
I gyfair pob gorllin,
Mi i'm byw be byddwn dewin
Yn marddair mawrddawn gysefin,
Adrawdd ei ddäed, aerdrin, ni allwn,
Ni allai Daliesin.
Cyn adaw a byd gyd gyfrin,
Gan hoedl hir ar dir daierin,
Cyn dyfnfedd ysgyrnwedd ysgrin,
Yn daiar dyfnlas arlesin :
Gwr à wnaeth o'r dwfr y gwin,
Gan fodd duw, a diwedd gwirin,
Nog à wnaethbwyd trais anwyd trin
Yn mhresent yn mhrysur orllin,
Ni warthäer hael am werthefin nos
A nawdd saint boed cyfrin.

ENGLISH POETRY.

TRANSLATION OF THE ODE BY DAVYDD BENVRAS *.

Creator of that glorious light,
Which sheds around his vivid rays,
And the pale moon, which rules the night,
O deign to animate my lays !
O may my verse like Merddin's flow !
And with poetic visions glow.
Great Aneurin, string my lyre,
Grant a portion of thy fire !

* This translation is the production of the late Mr. Maurice Roberts, son of Mr. Thomas Roberts, of Llwynrhudol, who died some years ago at the early age of twenty-one. It was written when he was about seventeen, and it will be found to evince talents of an uncommon character, and which might have made him an ornament to his country, if it had pleased Heaven that they should come to maturity. Several other effusions of his Muse are preserved, most of which, like this, are dedicated, with a patriotic ardour, to the cause of our national literature. Some of these will be published hereafter in the CAMBRO-BRITON : and it may be remarked of the specimen now given, that it does not appear to have been designed for a mere literal version.—ED.

That fire, which made thy verse record
Those Chiefs, who fell beneath the sword
On Cattraeth's bloody field;
O! may the Muse her vigour bring
While I Llywelyn's praises sing,
His country's strongest shield.
Ne'er was such a warrior seen,
With heart so brave, and gallant mien;
From a regal race descended,
Bravely he the land defended:
Kings have learnt his pow'r to dread,
Kings have felt his arm and fled.
Loegria's King, with conquest flush'd,
Boldly to the battle rush'd;
Then was heard the warlike shout,
(Signal of th' approaching rout);
Great Llywelyn rag'd around,
Bravest Chieftains press'd the ground;
None his valour could withstand,
None could stem his furious hand;
Like a whirlwind on the deep,
See him through their squadrons sweep.
Then was seen the crimson flood,
Then was Offa* bath'd in blood,
Then the Saxons fled with fright,
Then they felt the Monarch's might.

Far is heard Llywelyn's name,
Resounded by the trump of fame;
Oft the hero chas'd his foes
Where Sabrina smoothly flows.
Could I poetic heights attain,
Yet still unequal were my strain
Thy wond'rous deeds to grace.
E'en Taliesin, Bardic King,
Unequal were thy praise to sing,
Thy glories to retrace.
Long and happy may he live!
And his hours to pleasure give,
Ere his earthly course is sped,
And he lies number'd with the dead;

* Offa's Dyke.—Ed.

And, ere upon his honour'd tomb
Herbs shall rise and flow'rs shall bloom,
May the Redeemer intercede,
And unto God for mercy plead!
And, when the judgment-day shall come,
When all attending wait their doom,
Then may Llywelyn, warrior brave,
In glory live beyond the grave.
O, may the hero's sins be then forgiv'n,
And may he gain a seat with blessed saints in Heav'n!

WALES.

METROPOLITAN CAMBRIAN INSTITUTION.—There is every reasonable prospect, that this Society, the formation of which was noticed in the last Number, will proceed with a spirit worthy of the interesting objects, for which it was established. Since the last account several Noblemen and Gentlemen, connected with the Principality, have added their names to the list of its members, and have brought a consequent accession to the funds of the Institution. In conformity with a Resolution, adopted at the first meeting, application has been made for his Majesty's patronage, which has been graciously granted, as will appear by the following letter from Sir Benjamin Bloomfield to the President:—

"My dear Sir,

"I have had the honour to submit your request to the King, "and am commanded by his Majesty to express his disposition "not only to give his Royal protection to the revival of any "Society for the cultivation of the Welsh language and litera-"ture, but to add, that whatever project may be calculated to "give benefit to the Principality cannot fail to receive his "Majesty's best support.

"I have the honour to be,
"My dear Sir,
"Your faithful and obedient Servant,
"B. Bloomfield."

"Sir W. W. Wynn."

In addition to the Meetings of the temporary Committee, of which there were three, a General Meeting of the Institution took

place on Tuesday, the 18th of July, at the Freemasons' Tavern, when the President was in the Chair. Several Resolutions, comprehending the principles and objects of the Society, were then adopted, among which the most important were, that a Council should be appointed for the purpose of carrying into effect the intentions of the Institution by the purchase of books, MSS., and periodical publications, connected with Wales,—that a Correspondence should be immediately opened not only with the Provincial Societies, acting in concert with this, but also with the Celtic, Highland, and Hibernian Societies, with reference to the objects contemplated by the Cymmrodorion,—and also that Memoirs of the Institution should be occasionally published, comprising such Original Compositions as might be produced, as well as a selection from the Correspondence already noticed. It was also resolved, that the ordinary Meetings of the Institution should take place on the first Saturday in every month; that there should be an Anniversary on the 22d day of May; and that the Council should meet every Saturday. Accordingly, the first meeting of the Council took place on the 22d ult., when several measures were adopted, of a nature to expedite the laudable designs of this patriotic Society. And, as there can not possibly be any diversity of sentiment on this subject, it may be confidently hoped, that there will speedily be a general and effectual co-operation towards the promotion of a cause, already dear to Wales, and which may be rendered interesting to the world.

***

WELSH CHURCH IN LONDON.—Two attempts have already been made in this publication * to draw the attention of the Gentry and others, connected with Wales, to the absolute necessity of having a place of worship for such of their fellow-countrymen, resident in the Metropolis, as may be of the Established Church, and may not be sufficiently versed in the English language. There must, no doubt, from the constant influx of the lower orders of Welsh into London, and especially from South Wales for the purpose of working in the gardens, be many persons of this description, who have now no alternative between the total relinquishment of their religious duties and an apostacy from the Church. It is not the object of these remarks to cast any imputation on the numerous sects of Dissenters, who are to

* No. 2, p. 74. No. 5, p. 193.

be found in this great city,—but merely to place the lower classes of Welshmen, living here, who may be of the Established Church, on the same footing with their countrymen of any other persuasion. Yet, every one must know, that this is by no means the case at present: the consequence of which has been, that the Church of England has lost many of its members, and a national evil has grown out of a private grievance. The remedy, however, if proper exertion be used, may yet be applied. The following extract from the "Constitutions" of the old Cymmrodorion Society will shew, that the sentiments, here expressed, were anticipated seventy years ago. ***

"As the Protestants of all nations in Europe (the Ancient Britons excepted) have particular churches in this Metropolis for the worship of God in their own language, the Society have also an earnest desire to build, purchase, or hire a place of worship, and to support an able Minister to perform divine service therein weekly, according to the established usage of the Church of England, in the ancient British language—a foundation greatly wanted and wished for by a numerous body of industrious useful people, of a truly religious disposition and firm attachment to his Majesty and this Government in Church and State. The Society have the greater reason to hope for assistance in this good work, when they reflect on the noble and truly Christian Spirit which is universally diffused through the nation,—on the extraordinary encouragement given to Public Charities, such as have not been known in former ages*."

DIOCESE OF ST. DAVID'S.—On Monday, July 12, the Committee of the Church Union Society, in this Diocese, consisting of the Rural Deans within the same Diocese, held a meeting at the Palace at Abergwilly; upon which occasion seventeen premiums were adjudged to scholars of the several licensed grammar schools of Brecon, Cardigan, Carmarthen, and Ystradmeirig. On the following day the Members attended divine service at St. Peter's Church, in Carmarthen, in order to celebrate the Anniversary of the Society, when an appropriate sermon was preached by the Rev. Mr. Morgan, Vicar of Lampeter-Velfrey. The objects of this excellent Institution cannot be too extensively known:—they consist, generally, in the establishment of Schools for the use of the poor,—the distribution of Bibles, Prayer-books,

* Constitutions of the Cymmrodorion, page 22.

and religious tracts,—the foundation of Libraries for the benefit of the Clergy within the Diocese, and the general promotion of the means of instruction for young men destined for Holy Orders. The funds of the Society exceed 14,000*l.*—The Professional Members of the ROYAL BATH HARMONIC SOCIETY have been, for some time, engaged in the exercise of their talents in South Wales, for the benefit of the superannuated Curates, and of the Widows and Orphans of poor Clergymen in the Diocese of St. David's. The Rev. John Bowen, President of the Harmonic Society, who has evinced the most praiseworthy zeal on the interesting occasion, accompanies the party on this Tour of Charity: and it is no more than common justice to add, that, in the application of the profits of the various musical entertainments, which have been attended with considerable success, the utmost disinterestedness and liberality have been displayed. The first Concert took place at Brecon on the first of last month, and the last will take take place on the 4th inst. at Swansea.

***

CLERICAL PREFERMENTS.—The Lord Bishop of St. David's has been pleased to institute the Rev. Wm. Morgan, Vicar of Llanfynydd, Carmarthenshire, to the Consolidated Vicarage of Cayo and Llansawel, on the presentation of the Lord Chancellor, vacant by the death of the late Rev. Eliezer Williams:—also to license the Rev. Daniel Rowlands, Perpetual Curate of Llanllwch, in the borough of Carmarthen, to the Perpetual Curacy of Llanycefn, Pembrokeshire, on the presentation of the Right Hon. Lord Milford:—also to collate the Rev. John Jenkins, B. A. Vicar of Kerry, Montgomeryshire, and the Rev. W. J. Rees, M.A. Rector of Cascob, Radnorshire, to Prebendal Stalls in the Collegiate Church of Brecknock, and also the Rev. Daniel Bowen, of Waun-Ifor, Cardiganshire, to a Prebendal Stall in the Cathedral Church of St. David's.—The Lord Bishop of Bath and Wells, Vicar General of the Diocese of St. David's, has also been pleased to appoint the Rev. W. J. Rees to the office of Surrogate within the said Diocese of St. David's.—The Rev. James Evans, B.D. Minister of Bonvillestone, and late Fellow of Jesus College, Oxford, has been instituted to the Vicarage of Penarth, with Lavernock annexed, near Cardiff, on the presentation of the Right Hon. the Earl of Plymouth.—The Rev. B. Jones, of Lanishen, has been inducted to the living of Lisvane and Lanishen, on the presentation of Mrs. Tynte, of Cefnmably.

LITERATURE.—A new edition is in preparation of the "ANALYSIS of the MEDICINAL WATERS of LLANDRINDOD, in Radnorshire, with observations on the diseases, to which they are applicable, and directions for their use, to which is prefixed a Topographical Account of the Place, by Richard Williams, Resident Surgeon at Aberystwith."

OBITUARY.

MAY.—At Haverfordwest, the Rev. Thomas Phillips, A. M. rector of Haroldston and Lambston, Pembrokeshire, and chaplain to the Lord Bishop of St. David's. He also held the Golden Prebend in the cathedral church of St. David's. He was much distinguished both as an able preacher and a classical scholar.—15th. Rev. Ezekiel Hainer, Rector of Hirnant, Montgomeryshire, father of 21 children.—24th. At Plas yn Llan, near Ruthin, aged 81, Mrs. Jones, relict of Edward Jones, Esq. of Llangynhafal, Denbighshire.—30th. At Neston, Cheshire, Elizabeth Agnes, wife of C. B. Trevor Roper, Esq. of Plas-têg, in the county of Flint.—JUNE 16th. At Denbigh, aged 64, the Rev. Thomas Jones, many years a respectable Minister in the Calvinistic persuasion of that town, and previously resident at Bala and Mold. He was much esteemed for the mildness of his manners and the benevolence of his disposition. He deserves also to be mentioned as the author of several works, particularly an English-Welsh Dictionary, in his native tongue. He was likewise a good general scholar.—20. Matthew Davies, Esq. of Cwmcynfelin, in the county of Cardigan, aged 86, one of his Majesty's Justices of the Peace for the said county, and for many years senior chief burgess of Westminster.

END OF VOL. I.

ERRORS CORRECTED.

No. 11.—P. 402, (2d Note) l. 4, *for* "distinct" *read* different.
410, (Note) l. 3, *for* "idomatal" *read* idiomatal.
413, l. 11, *for* "Danadudd" *read* Dadanudd.
416, l. 21, *for* "before Christ" *read* after, &c.
435, l. 16, *for* "Aereilied" *read* Areilied.
Ib. l. 3 of "The Moon," *for* "di" *read* hi.

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